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HISTORICAL SKETCH

OF

EASTHAMPTON, MASS.

DELIVERED BEFORE THE

YOUNG MEN'S ASSOCIATION,

OF EASTHAMPTON,

OCT. 7, 1851.

BY LUTHER WRIGHT, A. M.

PUBLISHED BY REQUEST.

NORTHAMPTON:

PRINTED AT THE GAZETTE OFFICE.

1852.

*From E. White Esq. East-
on to Gene E. Luther.*

1774611

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Wright, Luther, 1796-1870.

Historical sketch of Easthampton, Mass., delivered before the Young men's association, of Easthampton, Oct. 7, 1851. By Luther Wright ... Northampton, Printed at the Gazette office, 1852.

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NOTE.

At the time the following Sketch was written, the writer confined himself almost entirely to events relating to Easthampton, prior to the commencement of the present century, calling it the first chapter of the Chronicles of the town, leaving it to some abler pen, at a future time, to write the second chapter, and bring the history of the town down to the present time; but after a request had been made by the young men and others who heard it, that what had been written and delivered might be published, it was finally decided to yield to their request, with the understanding that the sketch might be revised, and any alterations or additions deemed necessary, made. The whole has accordingly been revised, some alterations made, and particularly the paragraph, stating the origin and design of Williston Seminary, been added.

EASTHAMPTON, JAN. 1852.

THE
WILLISTON SEMINARY
OF EASTHAMPTON

HISTORICAL SKETCH.

IN accepting the invitation of the young gentlemen of this Association, to address them, on this occasion, it occurred to me that it might be both interesting and profitable, to present them with a *brief historical sketch* of this town. Easthampton, then, is the theme of my discourse, this evening. The sketch will mostly relate, however, to Easthampton as it was previously to the commencement of the present century; and, if I seem tedious in the statements I make respecting the aboriginal proprietors of this beautiful region; the settlement of it by our fathers and their sufferings; and the various incidents connected with the incorporation of Easthampton, with some allusions to the character and manners of our ancestors, my apology for any tediousness of detail, must be the deep interest I have ever taken in every thing that relates to my early home, and to those generations of men and women, who have long since left the stage of life, and to whom we are all so much indebted, under God, for every thing we possess and enjoy.

It is just that I should here acknowledge my obligations for many of the statements I shall make, to SYLVESTER Judd, Esq., of Northampton, who is well informed on all subjects relating to the history of the Hamptons. In some cases I shall avail myself of his language, because I find none better for stating the circumstances he has communicated.

Easthampton is a part of a tract of land which John Pynchon negotiated for, of the Indians, in 1653, and bought of them the next year, "in consideration," as it is stated, "of 100 fathoms (about 600 ft.) of wampum, 10 coats, a few trifling presents to the principal

Chiefs or Sachems, one of whom was a woman, and the plunging of 16 acres of land at Hadley." "The whole tract," according to Hoyt, "extended from the Falls at South Hadley, to what is now Hatfield, and westwardly from the Connecticut River, about nine miles, embracing nearly 5,000 acres of alluvial bottom." This tract includes nearly all the four Hamptons*. The consideration originally given for it would not probably exceed the five hundredth part of a cent per acre. It appears that in 1658, there was one Sachem who expressed some dissatisfaction, complaining that he had not received so much for his part of the land as he expected. In view of his complaint, the inhabitants of Northampton agreed to satisfy his demand, and a new deed was executed by the Sachem, and he relinquished to Northampton all his right and title to the township. The consideration seems to us at this day truly small, but we must remember that to the savage large tracts of land were worthless, except as hunting grounds; and these grounds he could as well occupy for hunting after the transfer as before. And then, too, the articles received in exchange for land, were really worth to him, or he fancied them to be so, all the land could be worth to him. They were articles he really wanted, and the land he did not want for cultivation. And it may be added, that our fathers in the early settlement of the country, transferred to each other tracts of land, which are now very valuable, for a mere trifle. The money or articles they received in barter were worth more to them than the land. The ground where the speaker now resides, or near it, was bought as late as 1774, by David Chapman, Sen., for \$1.91 per acre.

We occupy grounds in this town, once the favorite resort and dwelling place of the Indian race, now long since gone from this valley. Here, they fished, and doubtless procured shad and salmon, in great abundance, at the Falls near us, below the grist-mill. I say doubtless, for a gentleman is still living in our midst, who has seen a large quantity of shad, just caught, on the bank below the Falls. And there is testimony that salmon also were taken here. And here too they hunted, for these plains abounded with deer. This was truly the home of the red men, where they had their pow-wows, and their dances, sang their war-songs, and celebrated the valorous deeds of their ancestors. Two portions of the town were named by them, and these names have been transmitted to modern times.

* See Appendix, Note I.

Would that we had more of these Indian names; for instance, that we knew the Indian name of our noble mountain, so that we might no longer detract from its dignity, by calling it after *Corporal Tom*.^{*} Long may it be before the names of Nashawannuck and Pascommuck shall be forgotten, or cease to be used. They are names of which none of us need be ashamed. The last place occupied by the Indians, within the limits of this town, where they had a village and fort, was at Pascommuck, on or near what is now called Fort Plain. This location for a fort, it appears, they obtained by petition of the town of Northampton, in 1664, on condition "they would behave in an orderly manner." They resided at this place till Phillip's war, as it was called, in 1675 and 76, when they joined the hostile Indians, and never returned. They must have left reluctantly a position to them so favorable for obtaining the means of subsistence, but partaking of the spirit of the greatest Indian chieftain of that age, they left forever the banks of the Manhan and Connecticut, and the graves of their fathers, to ally their fortunes to those of that unfortunate monarch. There is a sadness connected with the reflection, that the race, who once roamed over these meadows and plains, is utterly extinct here, and so far as we know, they passed away unblessed by the gospel.

A few years before they left, the first settlement in what is now Easthampton, was made at Nashawannuck. "John Webb, who died in 1670, had built a log house, at that place, and had resided there a few years. Families of the name of Webb and Danks continued to dwell there for a long time, and many of these families died and were buried there." So that the first burial ground in Easthampton was in that place. But, it is asserted, that the place of burial is now unknown. So soon, in many cases, are the graves of the dead ploughed over and forgotten. One of the family of Danks, by the name of Benoni, became distinguished in military life. He was a Colonel in the British Army.

The next portion of what is now Easthampton, that was settled, was on the north side of the Manhan near us. The first building that was probably erected there was a saw-mill, near the mouth of saw-mill brook, not far from the ground on which now stands the house owned by J. Emerson Lyman. "The town of Northampton," says my informant, "gave liberty to erect the saw-mill, in 1674. In

^{*} See Appendix, Note 2.

1686-7, the town gave Samuel Bartlett liberty to set up a corn mill, upon Manhan river, below the cart-way, on the Falls of the river." The mill was probably soon built. It is not known how soon a dwelling-house was erected. In 1705, Samuel Bartlett gave his son Joseph the mill and the land about it. The French and Indian war, about that time, probably prevented any one from residing here for some years. Joseph Bartlett was the first permanent resident here, probably as early 1725 or 30. It is evident that Jonathan Clapp, his nephew, resided with him about this time. Joseph died in 1755, and having no children, gave his property mostly to the Clapps; some, however, to his brothers. The gifts of land to his brothers were made, on condition they should pay £4. 8s. 11d. each, to the church of Christ that should first be established, and celebrate divine ordinances and worship, within half a mile of his dwelling house." This sum was paid in after time, agreeably to his will. Thus it appears from his will, dated April, 1754, that he and others were then looking forward to the establishment of a church in this neighborhood. "Joseph Bartlett kept the first public house, in what was afterwards Easthampton. He was licensed in 1727, and for nearly twenty years afterwards. Landlord Bartlett's was a noted place in those days, a place of much resort. When there was preaching in this neighborhood, and there often was, it was at his house!"

Some brothers by the name of Wait planted themselves, as early as 1726 or 30, near the present residence of Medad Clapp, but after many years, they removed to other towns. David Bartlett, a brother of Joseph, built a house fifty or sixty rods north-west of the present residence of Medad Clapp, where he died, which was standing till within a few years. To this house persons were taken during the Revolutionary war, who had the small pox—a disease, the terror of the country in those days, before the introduction of the kine poek vaccination. It was at this house, that Col. Hosford, of the revolutionary army, died of this disease, and was buried near the house. Here, died also the Rev. Mr. Hooker, of the same disease, the successor of the Rev. Jonathan Edwards of Northampton. His body was carried circuitously, in the night, through the meadows, to its last resting place, in the Northampton burying ground. This privacy of burial was to prevent others from taking the disease. Mr. Hooker himself took it by merely passing along on the side of the street opposite to the house, where Col. Hosford was taken ill in Northampton, before he, (the Col.) was removed to the house where he died.

"Northampton," says my informant, "originally appropriated the meadows above and below the grist mill, to the use of the School. In 1744, the town sold all the upper School meadow, and some upland adjoining, to Dea. Stephen Wright and Benjamin Lyman. They removed here soon after." Benjamin Lyman settled where J. E. Lyman's house now stands, then in Northampton, and Dea. Wright where Eli Graves now lives, then the second precinct of Northampton, afterwards Southampton.

A son of each of these neighbors was in the memorable battle of Sept. 8, 1755, near Lake George, in which battle, Col. Williams, the founder of Williams College, was slain, and about 200 others, very many of whom were from this region. Of that number was Eliakim Wright, son of Stephen. Lemuel Lyman, son of Benjamin, then about 19 years of age, was in the battle, and was saved by his bullet pouch. A ball struck that, and by that was prevented from entering his body. The pouch is still preserved in one of the many families of his descendants. The balls used on that occasion by the enemy, were glazed with arsenic or some other poison, so that even a slight wound might prove mortal. I recollect hearing, in early life, an old gentleman * of this town, who was then a soldier near the place of carnage, on that day, give a most thrilling account of the terrible scenes that followed that battle.

But, it is time for me to hasten to speak of the settlement of the third division of the town, viz: Pascommuck. This occurred about the year 1700. Five families settled near each other, at or near the east end of Mount Tom: Moses Hutchinson, John Searl, Benoni Jones, Samuel Janes, and Benjamin Janes. These families established themselves on the land now occupied by the heirs of the late Phillip Clark — Capt. Thaddeus Parsons, Lysander W. Parsons, and Joseph Parsons, or near their present residences. It appears they were not properly protected and secured against any sudden attack of the savage foe. The consequence was, this village was destroyed by the Indians, in the month of May, 1704, under circumstances of appalling barbarity. It was when the meadows, near the Connecticut, were overflowed, and thus all communication with Northampton, except by water, was entirely cut off, that a party of savages, impelled by hunger and their natural ferocity, wandered along down towards the north end of Mount Tom, and, observing the height of the flood,

* Lieut. Asahel Clark. See Appendix, Note 3.

they seized on an opportunity so favorable to themselves, to descend on these few families, just before it was fully light in the morning. The onset on these inhabitants was as unexpected to them, as it was furious on the part of their assailants; and though a defence was attempted, at one house, yet, they were all soon overpowered, and nearly all slain or captured. Nineteen or twenty were slain. Tradition says, some sprightly lads were preserved by their captors, to accompany them on their route to Canada. It appears also that one man, believed to be Benjamin Janes, escaped and ran down to the water, where, finding a boat or canoe, as he probably expected to, he at once jumped in, and pushed beyond the reach of his pursuers. He arrived at Northampton and gave the alarm. A troop of Cavalry, under command of a Capt. John Taylor, started with the view of intercepting the savages with their prey. He came out, as it is understood, on what is called the Westfield road, passing through the present center of this town, on to the south part of it, where between the road and Mount Tom, on what was called many years since, the Brewer farm, now owned by Charles E. and Chester Wait, he came up with the Indians. They had warning, doubtless, of his approach with his troop, and they knocked in head all the lads—though not able in their haste, to scalp all—except one active lad by the name of Elisha Searl. He, seeing the work of destruction beginning, caught up a pack, and ran along with them, thereby showing them, that if they would spare him, he would not only be no hindrance to them, but would help them and keep up with them. He was spared. Capt. Taylor, it is said, was too impetuous, and being considerably in advance of his men, fell on the first fire from the enemy, doubtless concealed in ambush. It is not known, whether any others were killed; it is certain, however, that the party of savages escaped, and passed on over Pomeroy's mountain, where a woman, scalped and left by them, probably, as dead, was found by our people alive, and carried on a litter to Northampton. This woman, the wife of Benjamin Janes, afterwards a deacon of the church in Coventry, Ct., recovered from her severe wounds, and lived to old age.

Another woman, whose husband, John Searl, was killed at Pascommuck, survived a severe blow from a tomahawk on her head, and from her daughter, born the following September, are many descendants. One of these has in her possession a silver hair pin, an article of head dress peculiar to those times, worn on the head of her ancestor at the time the savage inflicted the blow.

The lad, Elisha Searl, the son of the last mentioned woman, followed his new masters to Canada, and was brought up in the Catholic faith. To that he became much attached, as well as to Canadian or Indian life; so much so, it is said, that it was with the greatest difficulty his friends could prevail on him when here, many years after, on a visit, to remain here, and adopt civilized for savage life. These friends, however, at length, prevailed;* and when Pascommuck was re-settled, some ten or twelve years after the massacre, he occupied the place where his father lived when slain. It might here be stated, that his attachment to the Catholic faith was somewhat weakened, previously to his return from Canada, when, on a certain occasion, being about to leave home, on a long journey, to the west, he asked a priest what he should do during his absence, there being with him no priest to whom he could confess; he was told he could confess to a tree, that would do as well.

One other incident connected with the massacre of the lads, just before the skirmish with Capt. Taylor, ought not to be omitted. One of the lads, Samuel Janes, though knocked on the head, and doubtless left for dead, was only stunned by the blow. He recovered, was one who re-settled Pascommuck, and was the progenitor of a multitude, many of whom are residents of this town, at this day.

On the same day of the slaughter at Pascommuck, ten Indians attacked a house lower down the river, near what is now Smith's Ferry. Though this place is not in Easthampton, as it might have been, if a true policy had always been pursued, yet I mention the circumstance as illustrating the resolution and courage of men of those times, and showing, too, their mode of defense. "There were only two men in the house, and yet they would not surrender.† One of them fired and shot at an Indian and broke his arm. The Indians, then, tried to burn the house by shooting spiked arrows, dipped in brimstone, upon the roof," being covered, probably, with thatch or straw; but one of the men within, wrapping a bed around him, went out to the well and drew water, and extinguished the fire. The Indians dared not approach to kill him while thus engaged, for fear of being shot by the one in the house; and having been foiled in their attempt they withdrew.

It is not known, certainly, that any others, after the disaster at Pascommuck, living within the present limits of this town, were killed

* Capt. Benjamin Wright and Thomas Stebbins. † See Appendix, Note 4.

by the Indians. Samuel and Joseph Parsons were killed in 1708, either in Pascommuck, or just below it.

Nathaniel Edwards, 2d, of Northampton, was killed in 1721, at the brook near the present residence of Samuel Phelps. He was returning home with a cart load of produce, probably from these meadows, as they were leased to Northampton men for cultivation, and though he was out here with others, who were together for the sake of mutual protection, yet it is said, that in crossing the fording place over the Manhan, just above the present bridge, he was delayed for some reason, consequently fell behind the other teamsters, was way-laid at the brook, shot and scalped. Tradition says, that a negro was asleep on the load at the time the event occurred. Being awakened by the noise of the gun, or of the whooping of the savages over their fallen victim, he raised his head and looked over cautiously to see what was going on, and saw the savages scalping his master. The team, it appears, passed on to the top of the hill; and then, he slipped from the load, took a horse from the team, mounted, and overtaking the other teamsters, informed them of what had happened. The murderers, however, escaped unpunished.

It does not appear that the inhabitants of this region were again much alarmed from fear of the Indians, till about 1746, when some houses: viz. Joseph Bartlett's at the Mills, and Samuel Jones' at Pascommuck, were fortified as places of refuge, in case of an attack; and mounts were erected as watch houses. Maj. Jonathan Clapp's house, too, which stood near where T. J. Pomeroy's house now stands, was protected, also, by extra defences. An aged lady, at the time I am speaking of, a youth in that family, told me some forty years ago, that she well remembered the Indians coming, at night, and rapping at the barred entrance of the house. So that we are not so remote, as some of us may imagine, from times of peril that tried the soul, when there was reason to suspect danger, on every hand, day and night, from a wiley and lurking savage.

But I proceed to speak of the settlement of other parts of the town. "The first settlers in the west part of this town were Samuel and Eldad Pomeroy and their sons. Eldad settled near where John Clapp now lives, and Samuel on the other side of the road, on land now owned by Deacon E. W. Hannum. Their settlement, probably, took place about 1732. Soon after, Caleb, son of Samuel, established himself on the hill where his grandson, Warham, now lives." In 1760, John Hannum and Eleazer Hannum, were located near

where their descendants now reside. About the time the Pomeroy's established themselves, "Ebenezer Corse planted himself on the plain, where Spencer Clapp now lives. It is said of him, that he was an eccentric man, of great boldness and courage. The tradition is, that he would never remove, as others did, when the Indians were about, but always remained on his own premises." The other settlers on the plains, who followed in a few years, were Stephen Wright and Aaron Clapp and Benjamin Clapp. One of the first settlers in the south part, was Bildad Brewer. I presume that he was not established there very early, since that part of the town was not regarded as so favorable for cultivation as other parts. In the north part of the town, there were two families located as early as 1750, by the name of Joseph and Titus Wright. They afterwards removed from that location. The families recorded as settled in Pascommuck in 1750, were Eliakim Clark, Jonathan James, Joseph Searl, Ebenezer Ferry, Elisha Searl, Samuel James, Widow Wharton, John Brown, Noah Clark, Jr., and Daniel Alexander. Zebadiah and John Alvord settled there in 1751 or 1752.

The first effort made to form what is now Easthampton into a town or district, was in 1773. At that time, what is now Easthampton belonged to Northampton and Southampton; and, was divided as follows. All east of a line beginning near the bridge over the Manhan river, and running southwardly on the Westfield road, so called, to land now owned by Gamaliel Pomeroy, in Southampton, and all northwardly of a line beginning near the mouth of Saw-mill brook, and extending westwardly in the rear of the houses now owned by Eli Graves and Samuel Wright, to the road just beyond S. Wright's house, along said road westwardly through the house now owned by Deacon E. W. Hannum, towards Pomeroy's mountain; all east and north of these lines belonged to Northampton, and the other part of course to Southampton. The inhabitants of the part of the town of what is now Easthampton, which then belonged to Northampton, petitioned Northampton, in March, 1773, to be set off into a town or district. "The committee appointed to consider the petition and report, reported in favor of the petition, and proposed the lines for the new town or district; they also proposed to raise 300 pounds to enable the new town to build a meeting-house and settle a minister. The town accepted the report; and some time after instructed their representative in the General Court, to use his endeavors in favor of the new town. Southampton made strong opposition to the

measure, and the revolutionary troubles coming on, the project was suspended for some years. The subject was again agitated in 1781 and 82. Northampton again voted to set off the new town, and estimating those who would be set off at one-eighth of all the inhabitants of the town, they proposed to give them one-eighth of the value of the public property of the town, and something more. But the district was not incorporated, owing, it is presumed, to the opposition of Southampton, till 1785."

The number of families set off from Northampton was probably less than sixty, and the number of persons not far from 300. On the 13th of Nov. 1785, forty-six persons were dismissed from the church in Northampton, for the purpose of uniting with others in a church to be formed in this place. Others, a few months afterwards, were dismissed for the same object. There were about fifteen families set off from Southampton. The number of church members was 26. These had been trained under the excellent ministry of the Rev. Mr. Judd of that town. The church in this place was organized, Nov. 17, 1785, at the house of Capt. Joseph Clapp. It then consisted of 72 members* The new District contained, probably, a few more than 400 souls.

The lines of demarkation between this and the other towns were very irregular. It seems, to some extent, to have been a matter of choice with many of the borderers, whether they should be set off to Easthampton, or remain as they were. In 1809, when Easthampton was incorporated as a town, and since, there has been some improvement in regard to lines; but still it would be worth a very great effort, to give more regularity to the town lines. I cannot think that such an effort would be fruitless, if a map of the town, as it now is, accompanied with suitable representations, were presented to any Legislature.

The motives which urged our fathers to press the matter of separation from Northampton and Southampton, were doubtless good. A prominent one was that they might have nearer to them a place of public worship.† That was truly a laudible motive. They and their fathers loved the sanctuary. They had seen the time when they had repaired thither with arms in their hands, to defend themselves, their wives and little ones, while engaged in divine worship.‡ But after 1759, at the close of the French war, if not earlier, there was no lon-

* See Appendix, Note 5.

† Note 6

ger any fear of an attack from blood thirsty savages. No more did the war whoop awake the sleep of the cradle. No more did that unearthly yell send consternation and dismay through the hearts of mothers and fathers. Peace had now for several years pervaded all these blessed borders. From 1739, this region had been remarkably favored of God. Under the ministry of the Rev. Jonathan Edwards, the spirit of God came down like a mighty rushing wind, and converts to righteousness, in this region, were multiplied like the drops of the morning dew. A great part of this town belonged to the Parish of that eminent man of God. And it was in Pascommuck, that the great revival of 1739 commenced—a revival which, in its progress, became the wonder of thousands in that age, both in this country and Great Britain. Seldom, if ever, have there been in New England richer displays of divine grace in the renewal and formation of human character—in fitting men for duty here,—and glory, and honor and immortality hereafter. The great portion of the population, trained under such preaching, and created anew by God's truth and spirit, were pre-eminently indoctrinated in his word, and pre-eminently conscientious in the discharge of duty. The settlers of all the Hamptons were originally of the same general character. All of the old Puritan stock, they were in the main rigid and exact in the performance of their relative duties to each other, and, especially, of what they thought they owed to God. In nothing were the fathers of this town more conscientious, than in the observance of the Sabbath. They universally began it, at the going down of the sun, or at dusk, Saturday evening. In many cases, preparations were made for the joyful coming of the Sabbath sometime before sun-set, that nothing, unnecessary, might possibly interfere with the sacred observance of the Sabbath, at the very beginning of it. The father shaved, and the mother prepared every thing of a culinary nature, needed the next day, that could well be made ready, and both parents, with their children and the book of God open before them, were often waiting, ere the setting of the sun, to cross together the sacred threshold of the Sabbath. And then, too, with what pains and promptness, they waited on the preaching of the word in the sanctuary. How constant in their attendance.* How serious and reverent, when there. They loved the preaching of God's word—they loved *all* his ordinances. They could, patiently, listen an hour or more, to the exposition of

* See Appendix, Note 7.

some truth by the immortal Edwards. And, in prayer, approaching in no small degree to the length of the sermon, men and women too could stand.* And if a man was seated in prayer, it must be he was sick, or infirm; and if it occurred, on a particular Sabbath, for the first time, it would not be strange if his case, for subsequent days, were a matter of anxious inquiry. Many often stood through no small part of the delivery of the sermon. The truth is, they were no more reluctant to stand during prayer, in those days, than men are now to stand two or more hours, to hear some great statesman discourse on the great principles of their party. These men, now have strength enough of nerve, muscle and limb to stand before the statesman; and so had those men of ancient times, our venerable fathers, to stand before God, in his sanctuary, in accordance, as they believed, with scripture example, and the practice of all the primitive christians. The modern position in prayer, so much adopted, has certainly the advantage of the old, in that, it is more comfortable,—easier; but with men of the stamp of our fathers, such a consideration would surely have little weight.

Great stress was laid by men of the past generation, on the performance of the public duties of the Sabbath. It will surprise some of my hearers to be informed, that a law once existed, compelling men to attend meeting on the Sabbath, once every quarter, or submit to the payment of a fine. I say nothing of the wisdom of such a law. The law was once or twice actually enforced in this place. And then, too, that other law which forbade all unnecessary travelling on the Sabbath: how faithfully that was executed by the warden or tythingman, carrying through the street his staff of office. And, constructed as the galleries then were, in the meeting-houses, and occupied as they then were, almost entirely by the youth, how frequently this officer had occasion to exercise the duties of his office, during and after divine worship. Often did the playful boy, singly ensconced in one corner of a gallery pew or pen, more intent on play than on listening to the sermon, hear the monition of the tythingman, warning him by name, with stentorian voice, to desist from his play; and sometimes, too, he wished himself very small, as the self-important official opened the pew door, took him out and showed him up to the staring congregation. During this operation, at times interrupting the good minister in the delivery of his discourse, the unlucky

* See Appendix, Note 5.

wight certainly felt small and cheap too, whatever his size may have been. And how dreaded, too, was that warden staff, by the young folks, who were bent on whispering, laughing or playing in divine worship, and how often did they have occasion to rue that propensity, as they felt on the head, the rap from that staff, not soon to be forgotten.

But those men of former times had their views of duty. We will do them honor. The times are changed. Those men were among the choicest spirits of any age. And I love, in these days of general laxity, in regard to many subjects of vital importance, to dwell on their strictness, their conscientiousness, their moral firmness, their inflexible integrity, because as they understood it, they aimed to do their duty. It was not so much a question with them, whether this or that measure be popular, but whether it be right. It was a distinguishing trait in their characters, to prefer to work righteousness, in obedience to God's will, whether they acted as private individuals, or as magistrates, and then to leave all consequences to Him. Popularity was the reward of doing duty. And other things being equal, one who was the most observant of the laws of the land, was the most likely to be promoted to office by his fellow-citizens. Popularity hunters, and office hunters were much more scarce in this region, seventy-five or one hundred years ago, than they are at this day. Is he honest? Is he capable? Will he probably do his duty to his country, come what may!—were questions much more apt to be asked, in reference to qualifications for office, in that golden age. How different from such miserable interrogatories as these:—Has he done well for his party? Is it not his turn?

But I hasten away from the arena of politics, and enter a far more peaceful, quiet and delightful scene. Our fathers not only loved to unite in prayer with the minister in the sanctuary; they loved also to pray in the family. Family prayer was nearly, if not an universal practice. This was true, I believe, long after the settlement of the Rev. Mr. Williston, which occurred Aug. 13, 1789. Indeed, I can myself well remember, when it was regarded as a rather unusual circumstance for a head of a family, in this place, not to lead in devotion in his family, every morning and evening. The family assembled:

“ with serious face,
They round the fire side form a circle wide;
The sire turns o'er with patriarchal grace
The big hall bible, once his father's pride;

Those strains that once did sweet in Zion glide,
 He selects a portion with judicious care,
 And, 'let us worship God,' he says, with solemn air,
 —Then to heaven's eternal King
 The saint, the father, and the husband prays :
 Hope springs exulting on triumphant wing,
 That thus they all shall meet in future days :
 There ever bask in uncreated rays,
 No more to sigh or shed the bitter tear ;
 Together hymning their Creator's praise,
 In such society, yet still more dear,
 While circling time moves round in an eternal sphere."

May such scenes ever exist in our midst, and the hallowing influence of family prayer be felt in every household, in the formation of the intellectual as well as and moral character. None can unite in such prayer regularly every morning and evening, and not be better sons, and better daughters, better men, and better women, citizens and patriots of a higher and nobler style. True patriotism—genuine love of country—the true friends of order, government, and the union—the staunchest supporters of our free institutions in the day of imminent peril, are produced by such influences. The men of this place, in 1787, who stood firmly by the government, when disaffection to it was rife in some quarters of this region, were men who had been taught around the family altar, better than to join the ranks of rebellion ; so that in those ranks only a single individual from this place could be found. And here, I cannot omit to record an incident, *in those times of trial*, an incident of great interest to us, the descendants of such men. When, on a certain occasion, there was a gathering of the people near where we are now assembled, and it was proposed by an individual,* in order to test their feelings and to draw out and unite the friends of law, that all who were friends of the government should follow the fife and drum ; all *to a man* followed.† And not only were they ready, in this way, to express their devotion to law and order, but many of them actually engaged as soldiers in putting down the insurrection. Some of them were at Springfield, with those few hundred of government troops, in the barracks, on that memorable day, when Gen. Shepherd was most reluctantly compelled, from a sense of duty, to fire on and rout the advancing hosts of the insurgents headed by their chief.

* Dea. Stephen Wright.

† See Appendix, Note 9.

In view of the result, I may be permitted to remark, how resolute and courageous men are, when conscious they are on the right side, engaged in sustaining the laws and regularly constituted authorities of their country, even though they themselves are much fewer in number, and arrayed against fearful odds, as was the case on that melancholy occasion. The truth is, our fathers, several of whom had been engaged in the revolutionary contest,* and all had suffered by it in a greater or less degree, prized too highly what had been gained by that struggle, to withstand the regular operation of law by a resort to arms, or to allow others to oppose it in this way, in order to redress any grievances that might exist. They were law and order men. They saw plainly in the train of successful rebellion and resistance to government, misrule and anarchy, and the loss of all that they held most dear.

May the young gentlemen whom I have the honor and the pleasure to address this evening—the descendants of these true patriots, ever manifest such devotion to our free institutions and our glorious union, when the crisis shall demand it, that *they* who may come after them, may be as proud of *them*, as we are to day of *those from whom we are descended*.

But, I must not weary your patience, though the chronicles of the town are not yet all told. There still are incidents of interest to a native of this town, which cannot now be told, in detail, for want of time. I can only *allude* to some of them. Such, for instance, as the existence of slavery once, on what is now our soil; so that we must not forget that the evil, the existence of which we so much deplore at the South, once existed here.

My informant says, that "Joseph Bartlett had two slaves, whom he set free by his will. John Lanckton, of Pascommuck, had a slave that was valued in his inventory at sixty pounds. These are all the slaves probably that were ever owned in what is now Easthampton."

Nor ought I to omit stating that this place has not been exempt from scenes of murderous violence. In 1780, Elisha Brown was killed by one Norton, in a fit of ungoverned passion, nearly opposite to the present Nashawannuck Factory boarding house. A few years later, an Indian woman was killed just below the grist-mill, as it was supposed, by her husband. Both Norton and the Indian were severally arraigned, on trial for their lives, but both were acquitted of being guilty of a capital crime.

* See Appendix, Note 10.

And, that other sad event, of *accidental* killing, ought to be chronicled here. One morning, in January, 1780, Samuel Coleman and Ezekiel Wood, two friends, were out hunting deer on the present farm of John Wright. On the hunting ground, they were separated. It was a foggy day. After a while, Coleman discovered a movement in the brush not far from him. He thought it was made by a deer, and at once fired. And alas! he had shot his friend! This event, of course, filled the heart of a young widowed wife, and that of an aged widowed mother, with the keenest anguish, and sent a thrill of sorrow through a sympathising community.

In speaking of the various topics of interest to us, I must not forget just to glance at the burial places of past generations. We have a deep interest in these places; for our ancestors, our friends, are sleeping there.

The ground adjacent to us has been occupied as a place of burial for about ninety-six years. It was originally owned by Benjamin Lyman, son of him who was one of the purchasers of School meadow, whose child was the first one deposited here. The original ground was probably given by the owner for a burying place. The other cemetery, in Pascommuck, was given by Eliakim Clark; and the first one buried there was a child of Jonathan Janes, in 1775.

In these cemeteries, or sleeping places, as the term originally implies, have been laid a multitude of all ages. The infant of days; the young man in his full vigor and strength, the maiden in the bloom of life, on each of whom centered the fondest parental hopes; the man of business, too, called away in the midst of all his cares, in the meridian of life; the mother, who it seemed could not be spared from her babes; the aged fathers and mothers in Israel, the pioneers of every good work here, the firm supporters of every thing excellent, *having done what they could*, rest here from their labors. Here, the mortal part will sleep till awakened by the trumpet, on that eternal morning. How useful to us to visit these burial places, to study the instructive and impressive lessons before us there. And if there be an interest taken in the invisible world, in the sleeping dust of men, why should we not cherish these places of the departed, adorn them with flowers, and shrubs, and trees, to make them, thus, interesting places of resort for reflection, and see to it, too, that they are kept sacred from every unhallowed purpose! A suitable attention to the cemetery furnishes a most important testimony in favor of any people. Let us, then, be entitled to this favorable testimony, by the care we

shall take of these grounds from year to year. Leave them not to be neglected and forsaken, so that they shall be the most forlorn of all places in our midst.

But I hasten, in closing, to advert to the interest taken here, in earlier times, in the cause of education. It seems "Northampton first appropriated money for schooling at Bartlett's mill and Pascommuck, in 1748, and nearly every year after that. Previously to that, there was no school except in the old village." To this statement, my friend adds as follows: "I find, however, one appropriation for a school at Pascommuck, in 1739." He says "the schools were kept by *men*; and in the *winter and spring only*. The common price for teaching was six shillings a week, or twenty-four shillings a month, and the teachers boarded themselves. Obadiah Janes, Phillip Clark, Joel Parsons, and others kept school, at this rate. When the teacher lived out of the district, something more was given. After Joseph Bartlett's death, that district was commonly called Clapp's Farms." These were truly, according to present views on this subject, humble efforts in the cause of education. Perhaps they were all that could be expected to be made in that age. While the wages of the teachers were low, it must be remembered, that the wages, also, of the laborer on the farm were low. An excellent hand could then be obtained on the farm through the year, probably for 35 or 40 dollars. There was hardly any employment, in winter, for men in those times, except in doing what was connected with farming operations. So that school-keeping, after all, was not a business so very much underpaid, for the times. Be that as it may have been, education was not neglected. Men were found to teach school, at the price already stated, though with qualifications very much inferior to what are required of teachers of common schools, at this day. From these humble beginnings, the system of common school education grew more and more into favor, and long since was firmly established in the hearts of the people.

Easthampton, it is believed, has furnished her full quota of men educated at College. The population was small, we have seen, when incorporated into a District, and it increased but slowly: so that, at no time, previously to the last census, had it exceeded 745. Our population at each census has been as follows: In 1790—457; 1800—586; 1810—660; 1820—712; 1830—745; 1840—717; 1850—1202, the State census; 1318, U. S. census.

Though our population has been so small, twenty from this

town have received the honors of College.* Thirteen of this number have been licensed to preach the gospel. And it may be noticed, as rather remarkable, it is not known that more than two of the whole number have departed this life. All these have been educated since the commencement of the ministry of our venerable first Pastor.†

And here in this connexion, some account ought to be given of the origin and design of Williston Seminary, established here by the extraordinary munificence of the Hon. SAMUEL WILLISTON. This Institution originated in a desire to extend the advantages of a thorough training, in the elements of an English and Classical education. The idea of such a school was suggested sometime before the close of 1840; but it was not fully and finally decided to found and locate it, here, till December of that year, or in January, 1841. In February following, it was incorporated with the power to hold \$50,000 for educational purposes; and not only that amount, but \$5,000 in addition, has been fully expended in its establishment and endowment. It was opened for the admission of students, Dec. 2, 1841.

The founder of this Seminary and its early friends, hoped that the existence of such a school, of the high order they contemplated, would greatly promote the interests of Academical education in Western Massachusetts. It was not their aim merely to multiply Academies. These, such as they were, were already quite numerous enough in this region. But, they had either a very small endowment, or none at all; and were generally farmed or let out to teachers, who kept up schools, in the best way they could, through the year, or a part of it. There could seldom be any division of labor in teaching, for want of funds to procure a suitable number of competent teachers. The minds of the teachers were often distracted by the many recitations they were obliged to hear, in a manner as unsatisfactory to themselves as to their pupils. And then, again, there was a lack of discipline in these Academies generally, so essential to the existence of a good school. It was not strange that the motive to have as large a number as possible connected with the Academy—because the more students, the more salary—should often have had too strong an influence for the good of the Academy, in retaining scholars. And as no school can be distinguished for thoroughness of instruction, unless equally marked in its character for strictness of disci-

* See Appendix, Note 11.

† Note 12.

pline, it was deemed an object of great moment to the interests of education in this region, that an academical institution should be established, with a sufficient endowment, on the one hand, to allow the employment of an adequate number of accomplished teachers, with the necessary division of labor in teaching; and on the other hand, that these teachers should be independent in the control and government of their pupils. Strictness in discipline, and thoroughness in instruction, with the word of God, were to constitute the true basis of the new institution. Its crowning excellence was to consist in a faithful application, on the part of the teachers, of the great principles of the Bible to the consciences, intellects and hearts of their pupils. Unless the above named objects were steadily kept in view by the teachers, and as steadily pursued, the existence of the Seminary was not demanded. With these sure elements of prosperity, and amply endowed, as it was to be, to enable the teachers to accomplish the designs in view, its establishment was regarded, at the time it was founded, as an object of the highest importance. The fact that within a few years after it went into operation, thousands of our youth had availed themselves of its advantages, is evidence of the high estimation in which it was held by the public, and also of the wisdom of its establishment. Of these thousands, many have completed their collegiate course, many others are now in college, while several hundred more, having been greatly aided here in qualifying themselves, as teachers in our common schools, have been and still are, engaged in that very important sphere of duty. One great object in view in the establishment of the Seminary, was to raise up and qualify common school teachers for their employment.

In consequence of the existence of the Seminary, the removal of the Button Works of S. Williston & Co., to this place, three years since, and the incorporation of the Nashawannuck Suspender Factory, owned by the above firm, and adjoining to the Button Works, the population and valuation of this town have greatly increased. The valuation for 1840 was \$181,637, and of 1850, \$434,564. About sixty-five dwelling houses, besides public buildings and stores, have been erected since 1840, within a mile of the center of the town. From an inconsiderable place, this has become one of the most thriving villages in this region. To one who can look to the time when Easthampton was incorporated as a District, and the first Pastor soon after settled in the ministry, the change, here, must appear very great. And what reminiscences, both sad and pleasing, that former Pastor

must have ; sad as he reflects that all the men twenty-one years of age, who could have legally taken any part in inviting him to settle here as Pastor—all, with a single exception, have gone before him into the eternal world ; and pleasing, as he views the prosperity of the people of his late charge, from the Sabbath morning, when he came from Pascommuck for the first time into this place, wending his way along up, partly through brush and woods, to preach his first sermon, here, in that humble and unfinished house of worship,* that stood within the park enclosure.

What reminiscences, I say, he must have in view of the changes that have occurred during this long period, so eventful to Easthampton ! No one in the evening of life can have so delightful reflections, as the faithful minister of the gospel. As no other profession is so noble, so he who can look back on a life well spent in that profession has his own peculiar reward, even on this side of the grave. And then, too, that crown of life that is laid up for the faithful. And the waiting for this in humble hope and cheerful expectation, together with the present reward, must gild the evening horizon of that *faithful* and *beloved* Pastor with the mildest radiance. How blessed it is to be qualified to do good and to have a heart to do it. How blessed to be a benefactor to our race.

“I venerate the man whose heart is warm,
Whose hands are pure, whose doctrine and whose life
Coincident, exhibit lucid proof
That he is honest in the sacred cause.”

* See Appendix, Note 13.

APPENDIX.

NOTE 1. Northampton was incorporated in 1654; Southampton, 1753; Westhampton, 1778; Easthampton, as a district, 1785, and as a town, 1809. Easthampton is the smallest of the four Hamptons in territory, and next to Northampton in population. The inhabitants of Easthampton, as a district, enjoyed all the privileges of towns, except they were not entitled to a representative in the Legislature. They were represented with Northampton. The legal voters of the district voted at Northampton, at the representative election, in May, annually, for representatives for both that town and the district.

NOTE 2. The name of Mount Tom is said to have been derived from the following circumstance. Before the settlement of this region, an exploring party, to which belonged Sergt. Holyoke and Corporal Thomas, called Tom, came up from Springfield, or Windsor, Ct., and the latter, ascending the summit near us, surveyed, with delight, the beautiful valley in a state of nature, and gave his name to the elevation on which he stood. The extensive view from it, at that time, must have been full of interest, but how much more delightful is the moral scenery which now meets the eye of the beholder from that point! It is believed that there are very few places in the interior of our country, from which so much can be seen to gratify the heart, devoted to the great interests of education and religion. Not only are literary institutions, founded by a remarkable spirit of christian benevolence, in full view, but also, on almost every hand, are seen the spires of churches, assuring the friend of God and man, that in this region are laid broad and deep, the solid foundations of civil and religious freedom, for future generations.

Mount Tom is partly in Northampton, and partly in Easthampton. The latter town extends down to the Connecticut river, cutting off entirely from the main part of Northampton, two small school districts which belong to that town, and are mostly between the Mount Tom range and Connecticut river. Some of the inhabitants of this portion of Northampton, separated as they are from the main part of that town, petitioned the Legislature, a few years since, to be annexed to Easthampton; but the subject did not receive suitable attention, and the petition was withdrawn.

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NOTE 3. Lieut. Clark did not belong to the scouting party commanded by Col. Williams, but was in the fort near the Lake, at the distance of a few miles from the scene of slaughter, where he bravely aided in the repulse of the enemy, under Baron Dieskau, as they rushed on greatly elated with their success in the defeat of the scouting party. Lieut. Clark was also at Ticonderoga, three years after, when the British were defeated, with great carnage, in their attempt to take that fortress. British pride saved the colonial troops on that occasion, as they were not allowed to take any part in the assault.

NOTE 4. As an inducement for him to remain here, his friends procured for him a Lieutenant's commission from the Colonial Government.

An incident may here be related, concerning Lieut. Searl, showing the power which early training has on the mind. A professor of religion himself, he was on a certain occasion, by the bed-side of a dying Christian woman. Under the influence, for the moment, of the delusions of his Catholic faith, he requested her to remember him in her prayers when in Heaven. But instantly recollecting himself, he expressed emotions of astonishment, that he should have made such a request.

NOTE 5. "Jan. 18, 1786, the brethren of the church met for the purpose of choosing deacons. They voted to choose three, and they made choice of Philip Clark and Stephen Wright." Capt. Phillip Clark declined to accept the office.

The names of those who have been successively chosen deacons of this church, and have officiated in that capacity, are as follows: Stephen Wright, Benjamin Lyman, Obadiah Janes, Joel Parsons, Solomon Lyman, Thaddens Clapp, Sylvester Lyman, Julius Hannum, Ithamar Clark, Eleazer W. Hannum, Samuel Williston.

NOTE 6. Not only were our fathers, in the early settlement of this region, obliged to carry arms to meeting on the Sabbath, but they went armed also into their fields of labor; and while some labored, others stood guard for their mutual defence. Men were killed in going to their work, or returning from it—in the field, or on the road side—in the dwelling house, or near it. It was truly with great peril and sacrifice, that this fertile and beautiful valley was settled and cultivated, and those Institutions established, which are by far the most precious legacy that has descended to us from our fathers.

NOTE 7. The regular attendance of our ancestors at meeting on the Sabbath with their families, often very numerous, was remarkable. Many lived five, six, or more miles from a place of public worship. In winter, they used sleighs; in all other seasons, they must either walk or ride horseback. If Providence permitted, they were constrained by a love of the truth to attend on the services of the Sanctuary, though they lived remote from it. It was indeed no small enterprise, in those times, to provide for the conveyance to meeting of a numerous family, living many miles from the house of worship.

If they went horseback, the horses must be ready at a seasonable hour, each having on a saddle and a pillion. The several members of the family mounted from a horse-block, standing near every dwelling house. The father and mother, on one horse, with one, perhaps two, of the youngest children in their arms, led the way, while the older members, two on each horse, followed. At the house of worship, were horse-blocks for dismounting, conveniences deemed quite as necessary to meeting-houses, as the steps to the same. Wagons, drawn by one horse or two, were unknown in those times. It is quite certain that sixty years ago, there was not one two horse wagon in this place. Wagons drawn by single horses were introduced here about 1810 or 1811, and their introduction was regarded with much interest.

NOTE 8. To accommodate the worshipping audience in prayer in the meeting-houses, many of the seats were made to be raised up, when the audience rose in prayer. The aged among us will easily recollect the clatter that followed at the close of the prayer, in putting down the seats.

NOTE 9. It ought to be stated here, that not only at the time alluded to in the sketch, but also in the early part of this century, a remarkable union of sentiment prevailed here in relation to political subjects. For many years almost all the votes cast for State officers were for the candidates of one party. Not more than ten at the most, at any election, were given in opposition to the majority. And it may be added, that not less in religious, than in political sentiments, this people were then remarkably united.

NOTE 10. It is not known exactly how many from what is now Easthampton were engaged in the war of the Revolution. It is certain that among those engaged, more or less, in the service of their country, were Capt. Joseph Clapp, and Quarter Master Benjamin Clapp; Doct. Stephen Wood, and his sons, Daniel and David,—the father died in the service at West Point; John Clapp, who was in the army four years; Benjamin Lyman, Jr., Stephen Wright, Jr., David Clapp, who never returned, Levi Clapp, Eliakim Clark, afterwards Captain, Barzillai Brewer, and Willet Chapman. The last two died in the army. Moses Gouch, brought up in this place, served as a soldier through the war, and in January, 1797, was instantly killed here by the fall of a tree.

The soldiers from this town at Springfield, were commanded by Capt. David Lyman, and his Lieutenant, was Noah Janes, afterwards Captain.

During the last British war, Lieutenant Thaddeus Parsons, afterwards Captain, and fourteen private soldiers, were drafted from the militia company in this town, and they marched to Boston for its defence. They all returned after an absence of a few weeks.

NOTE 11. The following brief account of those who have graduated at College, it was thought would interest many friends, and was therefore deemed worthy a place in the appendix.

Azariah Clark graduated at Williams College in 1805; studied Theology; was ordained and settled in the ministry at Canaan, N. Y., and after many

years dismissed; and in 1830 removed to Colebrook, Ct. where he died as Pastor in 1832, aged 54.

Job Clark graduated at Williams College, 1811; was a physician many years in Westfield, then removed to Ravenna, Ohio, where he is still employed in the medical profession.

Elam C. Clark graduated at Williams College, 1812; studied Theology, was ordained Pastor of a church in Providence, R. I., April, 1821; dismissed February, 1825; taught school in Greenwich, and Suffield, Ct., and died at the last named place, February, 1837, aged 48.

Theodore Clapp graduated at Yale College, 1814; studied Theology; was ordained and settled as Pastor of the First Congregational church in New Orleans, which relation he still sustains.

Solomon Lyman graduated at Yale College, 1822; studied Theology; ordained a minister of the gospel; settled in the ministry at Keeseville, N. Y.; afterwards at Poultney, Vt., then removed to this town, and is still employed in preaching in a neighboring village.

Sumner G. Clapp graduated at Yale College, 1822; studied Theology; ordained and settled in the ministry at Enfield, afterwards at Cabotville; and then removed to St. Johnsbury, Vt., where he was recently installed as Pastor.

Luther Wright graduated at Yale College, 1822; Tutor several years in that College; licensed to preach the gospel; afterwards employed as Associate Principal of the Ellington School, Ct.; then Principal of Leicester Academy, and more recently of Williston Seminary; and now of a private Classical School.

Sylvester Clapp graduated at Union College, 1823; studied Theology; was ordained and settled in the State of Maine; and also employed as Principal of an Academy.

Silas C. Brown graduated at Union College, probably about 1828; studied Theology; was ordained and settled in the ministry in Western New York.

Francis Janes graduated at Williams College, 1830; studied Theology; licensed to preach the gospel; ordained and settled in the ministry in the State of New York.

Theodore L. Wright entered Yale College, 1825; remained between one and two years; left owing to ill health; received, 1833, the Honorary degree of A. M., from Yale College; employed in teaching some years as Principal of the Hartford City Grammar School; and removed afterwards to Wisconsin, where he is now engaged in business.

Thornton W. Clapp graduated at Williams College, 1835; was Prof. of Mathematics, in Washington College, Miss.; studied Theology; was licensed to preach the gospel in the Episcopal church, and preached some years; and then was employed as teacher.

Edmund Wright graduated at Williams College, 1836; studied Theology; ordained minister of the gospel; was Home Missionary for many years in Western Missouri; recently was stationed as Pastor in St. Louis, and is Secretary of the Home Missionary Society of that State.

Josiah Lyman graduated at Williams College, 1836; studied Theology; was

a licensed preacher; afterwards Principal of an Academy in Vt., and then of the Academy at Lenox, where he still resides.

Addison Lyman graduated at Williams College, 1839; studied Theology; was licensed to preach the gospel; removed to Illinois, where he has been employed both as a Preacher and Principal of an Academy.

Jabez B. Lyman graduated at Amherst College, 1841; studied Theology; resided some years in Germany, as a student in one of the Universities; returned, and has been employed as Principal of a Female Seminary at Abbeville, S. C.

Russell M. Wright graduated at Williams College, 1841; studied Theology; employed as teacher in Williston Seminary, and is now Principal of an Academy in Georgia.

Elijah H. Wright graduated at Amherst College, 1842; studied medicine; and is now employed in the Medical profession in Georgia.

Horace Lyman graduated at Williams College, 1842; studied Theology; ordained an Evangelist; and now a Home Missionary in Oregon.

William S. Clark graduated at Amherst College, 1848; employed in teaching for two years in Williston Seminary, and is now a member of a German University.

Lyman R. Williston graduated at Amherst College, 1850; and has since been employed as teacher, in Williston Seminary.

[The whole number who have received the honors of College is 21, instead of 20, as heretofore stated, and of licensed preachers 14, instead of 13.]

NOTE 12. Rev. Mr. Williston continued to labor in the Ministry, with great acceptance till 1833, a period of forty-four years. About the time of his settlement as Pastor, an incident occurred here which may be worth recording in this place. At a time, when those belonging to the militia company, including all then over sixteen years of age, were assembled for exercise, they were requested to signify whether the candidate was one of their choice. The result, as one who was then a member of the company informed me, was entire unanimity in favor of the settlement of the candidate.

The aged Pastor resigned his charge at the time he had decided on, and thus, at his own request, the Pastoral relation, which had so long subsisted between him and his people, was dissolved. His successor was Rev. William Bement, a native of Ashfield, and a graduate of Dartmouth College of the class of 1828. He was ordained, Oct. 1833, and he labored faithfully and successfully in the ministry, till April, 1850, when he was dismissed, at his own request, and he removed to Elmira, N. Y., where he was installed Pastor of the Congregational Church in that place. He was one of the early friends of Williston Seminary.

Rev. Rollin S. Stone, a native of Canton, Ct., and graduate of Yale College, of the class of 1832, was installed Pastor of this church, Oct. 8, 1850.

NOTE 13. At the ordination of the Rev. Mr. Williston, the meeting-house was not finished; and it remained in that unfinished condition for several years. The circumstances of the people, in their opinion, did not justify

the necessary expenditure to complete the house, at the time it was first erected. It was raised in June, 1785.

As the names of the officers of the church since its organization were given in a preceding note, the names also of the Justices of the Peace, since the incorporation of Easthampton, may here with propriety be recorded. The first magistrate appointed was commissioned in 1810. The Justices have been Thaddeus Clapp, John Ludden, Luther Clark, Jr. Samuel Williston, Ebenezer Ferry.

In the Historical Sketch, I had occasion to name several individuals among the first settlers of Easthampton. I have in my possession the names of all, or nearly all of the heads of families, who were active members of society in 1785, and for several subsequent years. It occurred to me that some account of the genealogy of the families of those *whose male descendants still live here*, as far back as this account could readily be given, might well form a part of the Appendix to the History of my native town. In making out this Register of the families, I have been greatly assisted by Mr. Ezekiel White of this town, as well as by the gentleman to whom I have already made my acknowledgements. It is to Mr. White many of our families will be indebted, for the facts communicated in relation to our ancestors. The Register must necessarily be incomplete, as only the names of the remote male ancestors will be given; passing then over the intermediate generations, the names of the fathers of the town only, and the time of their decease will be stated, with any facts which may be deemed interesting to their descendants. An alphabetical arrangement of families, agreeably to custom, has been adopted.

GENEALOGICAL REGISTER.

ALVORD.—Zebadiah Alvord, whose name is mentioned as one of the settlers of Pascommuck, removed afterwards to the north part of the town. He was in the fourth generation from Alexander Alvord, who came from England to Windsor, Ct., and thence to Northampton, as early as 1659, where he died, Oct. 1687. Zebadiah Alvord, died here Feb. 1866, aged 82.

CHAPMAN.—David Chapman, Sen. born in the city of Norwich, Ct., removed to this place in 1772; and resided here during the revolutionary war, and then removed to Southampton, and afterwards to Westhampton, where he died in 1814, aged 80. He left a numerous family. Only two of his sons remained here, viz. David, who died Dec. 1825, aged 64, and Moses, who died Oct. 1838, aged 80.

CLAPP.—Maj. Jonathan Clapp, who is mentioned in my sketch, was the

great grandson of Capt. Roger Clapp, who came from Salcom, Devonshire, England, in 1630. For many interesting particulars respecting Capt. Clapp, his descendants are referred to a valuable memoir written by himself; a second edition of which was published a few years since. He commanded what was then called the Castle, now Fort Independence, in Boston Harbor. He died at Dorchester, 1691, aged 81. Major Jonathan died here in 1782, aged 69, leaving three sons, viz.—Jonathan, who died Nov. 1822, aged 87—Capt. Joseph, who died Oct. 1797, aged 60, and Quarter Master Benjamin, who died Nov. 1815, aged 77. Maj. Clapp left also eight daughters, who were all married, and who lived to be over sixty years of age.

Aaron Clapp, who was among the first settlers on the Plain, was brother to Maj. Clapp. He died May, 1793, aged 77. He had four sons, viz. Ensign Aaron, who removed in 1809 to Western New York, and there died many years since; David, who was a soldier in the Revolutionary war and never returned; Eli, who died in Southampton, in 1808, at the age of 54, and Levi, who died in March, 1825, aged 65. John Clapp, the soldier of the Revolution, was his nephew. He died here 1823, aged 82.

CLARK.—“This name was derived from the name of an office, and signified the clerk, or learned man. This title, in process of time, became the surname of the person who bore the office; and clericus, the clerk, and afterwards Clark, became the cognomen or surname, by which all the descendants were distinguished. The word clerk was also abundantly employed in the north of England to express lawyer, as well as priest, and this accounts for the extreme frequency of the name.”

Capt. Phillip Clark, who is spoken of in my discourse as a school teacher, was in the fourth generation from Lieut. William Clark, who came from England to Dorchester, and thence to Northampton, probably in 1659. In the ancient records, Lieut. William Clark is styled “Most Worshipful William Clark, Esq. He was chosen Selectman 19 years. He was one of the eight members of the church, at its organization, in Northampton, June 18, 1661.” Capt. Phillip Clark died in this town, May, 1818, aged 87. Eliakim Clark, who gave the land for a burial place in Pascommuck, was second cousin to Capt. Phillip Clark. He died in 1783, aged 72. He left three sons, viz. Obadiah, who died Oct. 1815, aged 80, Lieut. Asahel, who died Feb. 1822, aged 85, and Job, who died March, 1817, aged 73. Willis Gaylord Clark, among the distinguished American Poets, who died in 1841, aged 37, was the son of Capt. Eliakim Clark, who was the son of Lieut. Asahel. Oliver Clark, who lived in the northwest part of the town, was in the fifth generation from Lieut. William Clark. He died, May 1824, aged 68.

FERRY.—Ebenezer Ferry, a resident of Pascommuck, in 1750, was grandson of Charles Ferry of Springfield. His son, Lieut. Solomon, died here in Feb. 1810, aged 66.

HANNUM.—William Hannum was one of the first proprietors of Northampton, in 1653, and died there June, 1677. Serg. Eleazer Hannum, one of the early settlers in the west part of this town, was in the fifth generation from William Hannum. He died Dec. 1818, in his 89th year. His brother John, died Jan. 1790. Another brother, Joel, who lived in Nashawannuck, died Jan. 1814, aged 68.

HENDRICK.—Israel Hendrick, once a resident of this place, had three sons: Moses, Reuben and James. The father and two sons removed to other places. James died here in June, 1828, aged 70.

JANES.—"This family came originally from Kirtling, Cambridgeshire, England, where it was located in 1235. William Janes, a descendant of this family, came to this country from Essex, England, and was a settler of New Haven, Ct. He taught school in that place. He came to Northampton in 1654 or 1655. In 1657, he was chosen recorder of laws, and remained in that office twenty years. He also conducted religious services on the Sabbath. He died Sept. 1690." Samuel Janes, the lad who was stunned by the blow of the savage, was in the third generation from William Janes. Ten persons of the name of Janes were slain at the Pascommuck massacre. Samuel left four sons, viz. Jonathan, who was a soldier at the taking of Louisburg in 1745, and who died April, 1825, aged nearly 99, being the oldest person that ever died in this town; Elisha, who died Feb. 1808, aged 77; Dea. Obadiah, a teacher of Common Schools in early life, who died Feb. 1817, in his 86th year, and Samuel who died many years before his brothers.

LUDDEN.—Lieut. Ezra Ludden removed from Braintree to Williamsburg, in 1773, and thence to this place, in 1779. He died here in Nov. 1833, aged 85.

LYMAN.—Benjamin Lyman, one of the purchasers of School Meadow, was the great grandson of Richard Lyman, who left England in 1635; first settled in Charlestown, and finally was one of the first settlers of Hartford, Ct., where he died in 1640, leaving three sons who were among the first planters of Northampton, in 1652. The name was originally spelled Limon. At what time the orthography was changed, is unknown. Benjamin Lyman probably removed from Northampton to what is now Easthampton, soon after his joint purchase of the Meadow. He died here in 1763. He left three sons, viz. Deac. Benjamin, who died June, 1798, aged 71; Capt. David, who died Jan. 1822, aged 84; and Lemuel, who died July 1810, aged 74.

PARSONS.—"This was an ancient family in England. Thomas Parsons of Great Milton, or Milton Royal, received the honor of Knighthood from Charles 1st, about the year 1634." Deac. Joel Parsons, a school teacher in early life, was in the fifth generation from Joseph Parsons, who came from England to this country about 1635, and died at Springfield, March, 1684. Dea. Parsons died in this town, Nov. 1818, in his 80th year.

PHELPS.—"Ould Mr. William Phelps, Esq., came from England to this country, in 1630, was representative from Dorchester to the first Court in 1631, removed to Windsor, Ct., in 1635, and was a member of the first Court in that colony in 1636. He was a member of the General Court twelve sessions; and one of the most efficient and valuable officers in the Colony." He died July, 1672, probably over 90 years of age. His son, Nathaniel, removed to Northampton, probably in 1656, and died there May, 1690. William Phelps, a resident of this town, was in the sixth generation from William Phelps, Esq., and died July, 1812, aged 59.

POMEROY.—"All of this name in this country," it is said, "are descended from Eltweed Pomeroy, who came from Devonshire, England, to this country, in 1630; lived at Dorchester, and Windsor, Ct. and died at Northampton in

1673. The line of descent of this family, can be traced back to Sir Ralph de Pomeroy, a favorite knight of William, the Conqueror, whom he accompanied into England, acting a conspicuous part at the battle of Hastings, fought Oct. 14, 1066, and afterwards building a castle called Berry Pomeroy, still in preservation, on the grant which he received from the crown." Caleb Pomeroy, a settler in the west part of the town, died, probably, not far from the time the District was incorporated. He left two sons, viz: Enos, who died Nov. 1812, aged 66;—and Solomon, who died Nov. 1829, aged 78. Dea. Justus Pomeroy, related to this family, died April, 1842, aged 76.

STRONG.—The families of this name, in this town, are descended from Richard Strong, a resident of Taunton, Somersetshire, England. "His son, Elder John Strong, came to this country, in May 1630, and settled in Dorchester. In 1635 or 36, he removed to Windsor, Ct. and thence to Northampton, in 1659, where he died, April, 1699, aged 94. He was the father of eighteen children, fifteen of whom had families."

In 1784, Job Strong was a resident of this place, in the north west part of it. He died here, May 1800, aged 70. His son Job removed to Vermont, and died some years since. Benjamin Strong, who lived in the south east part of this town, was in the sixth generation from Richard Strong. He died here March, 1833, aged 82.

WHITE.—"Elder John White came from England, probably from Braintree, Essex, in 1632, and settled in Cambridge. He was one of the first settlers of Hartford, Ct. and a landholder, in 1636. He was one of the first 47 settlers of Hadley, in 1659, and held several important offices in that town. He afterwards removed to Hartford, was an elder in the church, and died there, Dec. 1683.

Extract from the last will and testament of Elder John White: "Forasmuch as my time is uncertain, and I know not the day of my death, I account it my duty to make my last will and testament, which is as followeth, viz: I resign and give up my soul and body to my Sovereign and Lord and Maker, my God and Father in my Lord and Saviour Jesus Christ, and to prevent trouble to those that shall survive me, I do dispose of that portion of my outward estate, and that which the Lord hath in mercy helped me with, in manner following."

Nathaniel White, a resident of this town, and who died Oct. 1828, aged 79, was in the sixth generation from Elder John White.

WILLISTON.—Rev. Payson Williston is in the fourth generation from Joseph Williston, who lived and died in Springfield, Aug. 1747. He was the son of Rev. Noah Williston, and a native of West Haven, Ct. In 1779, though a mere youth, he belonged to the New Haven Artillery, and was engaged in the action that preceded the capture of the city by the British. On the day on which his term of service expired, he was examined and admitted into Yale College, where he graduated, in 1783, and is now the only surviving member of his class.

WRIGHT.—Dea. Stephen Wright, also Captain, one of the purchasers of School Meadow, was in the fourth generation from Dea. Samuel Wright, one of the first settlers of Springfield, and a Deacon of the Church there. He was there as early as 1611. After the Rev. Mr. Moxon, the first minister of

Springfield, returned to England, Dea. Wright "was employed to dispense the word of God in this place," and was allowed fifty shillings a month for his services. Other laymen were also employed. Dea. Wright was one of the first settlers of Northampton. He removed there in 1656 or 7, and died there in Oct. 1665. He had a numerous family. Most of his children were born in England. His brother, Nathaniel Wright, was a merchant of London, and interested in the Winthrop Colony, in 1630. Their father, it is said, was John Wright of Kelvedon, and their grandfather, John Wright of Wrightsbridge, Essex, about 40 miles north east from London.

Dea. Stephen Wright, the great grand son of Dea. Samuel, was chosen deacon of the Church in Northampton in 1739, and removed to what is now Easthampton, probably about 1744. After his removal he belonged to Southampton. He died Feb. 1763.

His sons were Dea. Stephen, who died June, 1809, aged 84—Rev. Job, who graduated at Yale College in 1757, and was settled in the ministry, in Bernardston, where he died, 1822, aged 85—Sergeant Elijah, who lived on the place where his father died, and died there himself, April, 1809, aged 75; and Sergeant Eliakim, who was slain at Lake George, Sept. 8, 1755.

